Stumbling blocks may be carved into stepping stones.



"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."--Isaiah 8:20 CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES MAILING ADDRESS: BOX 910, ASHLAND, KENTUCKY

UHIOHI MILAND

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WHOLE NUMBER 1333

WE ARE SORRY

Yes, more than grieved over the fact that this paper been handled so irregularly of recent date. We have Passing through some deep waters, and had to wait God to clear the way.

It is not my fault that we are so far behind. Nor is my fault that the issues of May 9 and May 23 were his small issue of this week, just hoping to catch up, in the small issue of this week, just hoping to catch up, in mail issue of this week, just noping to beer. We exhet to greet you next week with our usual 8-page paper.

We have no explanation to offer, and no defense to We have no explanation to otter, and no declaration take. All we can say is that the majority of Calvary happist Church is very happy in the service of the Lord.

-John R. Gilpin

Why Baptists Rebaptize Those Coming From Other Groups

Roy Mason, Aripeka, Florida

For centuries Baptists have been known for one characteristic — the practice of immersing over again, those who come to them from other denominations. This characteristic has always obtained until in recent years, when some Baptist Churches with increasing looseness have begun to receive the baptism of other of requiring immersion on the groups as valid.

The one generic name that clung to Baptists for centuries was the name "Ana-Baptist." The term signifies those who "baptize over again."

It is not mere narrowness that has induced Baptists to baptize all wrong. They baptize to help again those who come to them save. Manifestly, we cannot affrom other faiths. It is simple ford to accept a baptism that tists have begun to receive "alien soul.

baptism," they have started to they have surrendered to Modernism. Baptists of the North are a good example of this. More than 8000 churches have been lost during the last 30 years among Northern Baptists.

But just what are some of the reasons for the Baptist practice part of those who come to them from other denominations?

1. Because some others baptize with the wrong motive. Take for instance, the "Church of Christ" people — their form is correct (immersion) but their motive is

2. Because some baptize by usdecline, and in a matter of time ing a wrong form of baptism. Some sprinkle or pour, and this is a perversion of the ordinance. Baptism must be a burial. It is so presented in the Scriptures. (See Rom. 6:4). We cannot reasonably be expected to receive a form of baptism that is plainly unscriptural.

> But suppose the denomination that practices sprinkling and pouring, has at the insistence of the individual, immersed him ---should we accept it? No, for it has been half-heartedly administered as an optional thing. This is one reason, and there is yet another one that we shall presently present.

3. Because man - founded consistency. Always when Bap- will help to destroy a human churches have no divine author-(Continued on page 2, column 5)

THE VIRGIN BIRTH

By R. S. BEAL Tucson, Arizona

unto which of the angels at any time, Thou art my This day have I begotten Heb. 1:5.

believer has stood owed head under the of the cross of Calvary to with the eye of faith the esus hanging there a victim for the sins of We have been privilto stand beside the done so our hearts have with joy because we had ance that He arose a victhe dark domain and re-

W He said to His dishave stood on the He went on high to be ere He was to represent court of heaven. Many ave we tried to visualize of His coming when He



of His holy ones.

this infant came into the world Him in birth; He was born of a John tells us that "in the beginning was the Word, and the Word was with God, and the Word was God . . And the Word was made flesh, and dwelt among us, (and tomb of our Lord and as of the only begotten of the Father,) full of grace and truth" (John 1:1, 14).

It is impossible to rush into the stable where was the mangercradle and catch the significance because I live, ye of the occasion as it is revealed also" (John 14:19). By to us. We must move quietly and with reverence if we are to gain Ascension to behold the blessing the Holy Spirit has in store for us. The secrets of at the Father's right this holy place will never be revealed to those who would scoff and criticize. History records how was left over after the observ-Alexander the Great rushed into ance of the Passover. That is a ^{descend} with ten thousand the Holy of Holies upon the the Jewish holy place and into fact and is unanswerable. The Conquest of Palestine, hoping to 14th day of the month Nisan gratify his curiosity in the sight which is equivalent to our March of rare and beautiful treasures. or April, or in the spring of the

Bethlehem, the place where the self to the High Priest who en- isfied. holy child Jesus was born. While tered it wearing the garments of reverence. If we race into the through the portals of a woman's mysteries of this astounding birth, is: life, no babe was comparable to thing, the incarnation of our I Lord, there is bound to be naught virgin. In his wonderful Gospel, but disappointment. But if we will follow the Star of Hope until we come to the side of that sacred cradle, then offer in reverence our gifts we will find our

Here's Real Proof Wine Was Used At Jesus' Supper

What should be used in observing the Lord's Supper, wine or grape juice? The answer is clear and plain to all who are willing to take the truth. Wine should be used. When the Lord Jesus instituted the Lord's Supper He used a container of wine that Passover was observed on the But he found only a bare, plain (Continued on page 4, column 5)

room. Yet that room was the hearts filled to overflowing with these words were uttered for they Today, I want to lead you to place where God revealed Him- joy and the intellect fully sat-

The first question which I wish to ask relative to this striking

IS IT TAUGHT?

We mean by this, is it taught in the Word of God? There are many stories told about the advent of the Saviour, but does the Bible have anything to say about it? Irrespective of what any one may think about the virgin birth of the Lord Jesus, I want each of you to see that the event is revealed and emphasized upon the pages of the Book. It is not a subject relegated to some, back portion of Scripture or crowded into a remote corner of revelation. It is conspicuous upon the sacred page and worthy of careful consideration.

Moses could not get beyond the 3rd chapter of the first book which he wrote without alluding to the coming of our Lord. Quoting the Lord God, he said, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

Satan must have trembled as

prophesied his doom through the appearance of "the seed of the woman" which is a very definite reference to the virgin birth of the Saviour.

The sun of divine revelation shines even brighter in Isaiah, for he wrote, "Therefore the Lora himself shall give you a sign; Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." (Isa. 7:14). There are those who have called this statement in question, declaring it refers to some local circumstance in the history of the nation and has no bearing on Messianic truth. However, we believe all objections to the real meaning of this prophecy must vanish in the light of the Spirit's usage of this passage in the New Testament. The first quotation in the New Testament is this blessed statement. Let us see how clearly it is used by the Holy Spirit, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all (Continued on page 2, column 2)

Churches Wouldn't Want Paul

The story is told of a Pulpit omm

deemed child of God 'Seed of the Woman." business to "Bruise The Head."

We are in our places we sing him; when we are ^{bur} places we are boosting

We forgive we bruise en we turn our tongues boost him.

we boost him.

we bruise him; when not we boost him.

we walk in the Spirit we llesh we boost him.

We read our Bibles and bruise him; when we boost him.

.1 sapusi

Market and a second and a second and a second s

A Sermon by Pastor John R. Gilpin 82.00

(Preached at Fellowship Meeting, Saturday May 2, 1964, King's Addition Baptist Church, South Shore, Ky.) (CREASE

We give as we ought "For wherewith should he rec-bruising him; when we oncile himself unto his master?" against us and turning the battle against us."

Perhaps I might say of way of ^e serpent; when we walk said, "We ought not allow David I am sati if we do, he is liable to turn

"For wherewith should he rec- self to King Saul by just turning to God.

This, I say, is the background preface that this is taken out of for my text. I think it is a good We visit and do personal the experience of David's life, at text, and one which will be a built and do personal the experience of David's life, blessing to us as we study it. As bruise him; when we the time when David was flee-bruise him; when we the time when David was flee-boost him, ing from Saul, and he was hiding my text says, "Wherewith should We take our places in among Israel's enemies, particu- he reconcile himself unto his miry clay, and out of the horlarly the Philistines. When the master," so we need to ask this rible pit of sin into which he has Philistines were beginning to do question relative to our relation-

I am satisfied if there is any to go to battle with us, because one doctrine that needs to be preached today it is the doctrine against us, and to turn to the of reconciliation. I have thought boost him, we live in our commun-hristians we have a state of the sparticularly of recent date as to from God. In the light of the Bi-an Israelite." Then they asked our being out of fellowship one the question: "Wherewith should with another, and of our being himself from the miry clay, and Christians, we bruise him; he reconcile himself unto his out of fellowship with Almighty no man can pick himself out of we do not be the horrible pit of sin into which $\frac{1}{V_{e}}$ do not we boost him. master?" as if to say, "This would God. It is important that we be the horrible pit of sin into which had made the suggestion. $\frac{1}{V_{e}}$ do not we boost him. master?" as if to say, "This would God. It is important that we be the horrible pit of sin into which had made the suggestion. They held up their had bruising or boosting be the best opportunity in the reconciled not only to one an- he has fallen.

I.

WE ARE ALL FAR REMOVED FROM GOD.

I don't preach that man is just a little removed from God, and that if he tries, he can lift himself by his bootstraps out of the fallen. I don't say if he tries real hard he'll be able to get out of the position of iniquity in which he finds himself. Rather, I preach, and have preached through the years, that men are far removed

to secure a pastor for their church without much success. Candidate after candidate had been heard. but upon none of them could the people settle their minds.

Finally a man spoke up. "I know where there is a good man. He is a great Bible preacher—well educated too." "Good," said anothe

"Good," said another one of the committee. "That's what we want. A Bible preacher who is well educated."

"Won't cost us much either. He won't accept a salary.'

"Fine," said another one, notorious for his penny pinching. "Preachers want too much money these days anyway.'

"Of course — this man has had a lot of trouble in various places where he has been," continued the man.

"Oh, we don't want anyone who has had trouble," chorused several.

"And he has spent a lot of time in jail," persisted the man who

They held up their hands in world for David to reconcile him- ther, but that we be reconciled (Continued on page 3, column 1) (Continued on page 4, column 5)

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JOHN R. GILPIN

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DEBT-TITHE! IF IN

By WADE C. SMITH

If a man owed me money and he was naving a hard struggle to make a living, and by all common sense reasoning there appeared very little prospect of ever getting my money back, 1 would try to persuade that man to begin titning. I confidently believe if 1 courd induce nim to titne his income, that is, pay one-tenth of it to the Lora, he would sooner or later pay me pack every cent he owed me; pecause he would prosper.

Tithing solved serious financial proplems for me and at the same ing that Iar outweighed the material gain.

When 1 began tithing twentyone years ago 1 was nopclessly in dept. Misiortune, which came when I first began to be a wage earner, plungea me aeep "in the rea," and, in trying to work out, trusted servant to nang it out. repeatea misiortune came one atter another so that, like a irog endeavoring to escape from the well, when I jumped up two feet I len back inree. Inai was aw-1011y discouraging, and 1 had just about given up nope or ever getting out of uebt when I was to time, innancing seemed to have persuaded to begin giving (rather, a curse attached; since 1 began paying) to the Lord one-tenth to time, it is tun of plessing. For or what 1 earned.

nonest for me to "give away" any part of my income to church know it will work out-and it minimize what the Holy Spirit or anything else, when I owed does. - The Sunday School Times. has been pleased to magnify. money to those who had trusted me; pelore 1 could give money 1 must pay my creditors. But I was trouplea, for i was a Christian and 1 knew that tithing was Scriptural — that the Bible stated snould be paid to the Lora).

So 1 prayed for light and unwas my tirst creditor creditors should be given preterence, it was He. He certainly had first claim on me. Then 1 looked at Malachi 3:10, and 1 saw God saying there that if I trust Him, and tithe, He would open the windows of heaven and pour out a blessing so big there would not be room enougn to receive it. So I decided to begin tithing, and 1 nailed the purpose down, with Malachi 3:10. On the first of the following month when I drew my salary 1 took out one-tenth and put it aside for the Lord's work. During the first two months it went pretty hard, and I had to pray harder and hang on harder to Malachi 3:10. It looked for a little while as if God had forgotten about opening the windows. But I set my jaw and hung on. I kept

here to detail the different means that suddenly came to my hands for making more money. I wish I could tell you about it some time face to face. It is like a tnrilling romance.

Editor

of dept and buying my own er and of a sinful fatner. Matnome. Up to that time I had nvea in a rentea nouse. I savea found with child of the Holy up something against old age. inat was an wonderful, but the greatest joy was in the dispensing of the "Lord's tenth." It grew to much more than a tenth ---more than double that amount. Formeriy it made me grit my teetn to near a missionary sermon time prought me spiritual biess- or any appeal for money for the cnurch of charity - 1 was so heipiessiy in aepi. But now i re-Joicea that every clear call that I could believe was from the Lora for his work, because there was always sometning in the Lord's treasury and I was his

now 1 wish somepooy could have tota me this story when 1 was inteen: now much joy 1 have missea! now much inancial misery 1 nave surrece: now amerent it could mave been if 1 nau just known: Before 1 began twenty-two years 1 nave not wor-When I was first challenged to ried about money. On, sometimes titne i aimost smilea, it seemea there is close liguring, but it is so ridiculous for me to think of always with the consciousness it. wny, I said, it would be dis- that the Lord, my Senior Farther, satisfy the righteous demands of and 1 are liguring together and 1

> Virgin Birth

(Continued from page one)

a aerinite portion (one-tenth this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Bederstanding as to what really was hold, a virgin shall be with child, duty in my own "peculiar" cir- and shall bring forth a son, and reaching significance. cumstances. Inen there came to they shall call his name Emmanme this startling fact: the Lord uel, which being interpreted is, God with us" (Matt. 1:21-23). Beginning with the passage I have just mentioned, the first Matthew taken from the Old Testament refer to the birth of Christ and the facts which are connected with it. Surely this shows the importance which God gives to the advent of His Son into the world. His appearance marked the fulness of time, and it is to be noted that all history was to be changed and the law and the prophets fulfilled. The birth of the Lord Jesus is an occasion of vast and sweeping importance. With marked definiteness Matthew and Luke teach the historical fact of the virgin birth of Jesus. These two are the ones which deal with His childhood a careful account to be sure that and quite naturally should be ex-I was fair with God, even to the pected to touch upon His birth. penny. Then things began to It would be a strange thing income to pass. Ways came to me deed if these two evangels failed to earn more money — ways I to mention the peculiar nature of

Matthew and Luke have done. Of the thirty-nine books comprising the Old Testament, thirty-five of them make direct reference to the nativity narratives of the New Testament. This cannot be said of any other single histor event recorded in the New Testament save the redemptive work of Christ Jesus. New in a preponderating way controlling the thoughts of the speakers and guiding the feet of the seekers to the very side of the manger in Bethlenem. Our answer then to the first query is a positive affirmation. The virgin pirth is definitely taught in the Bible.

The second question concerning the unique pirth of our Lord is equally interesting.

1S IT ESSENTIAL?

We often hear people say, Why make so much ado over this theme? Does it make any difference whether one believes it or not? Why should it be considerea a test question as to one's orthodoxy? is it not possible for a man to be a Christian and at birth?

The question might be approachea for the moment from ine negative side. Suppose Jesus were not born of a virgin? In this case He would be the illegiin less than a year I was out timate son of an unchaste mothtnew declares how Mary "was Ghost" before she and Joseph came together (Matt. 1:18). If our Lora were not born of a virgin and had a natural father, then He was not divine and dia not have a pre-existence. He was not a member of the Trinity. If Jesus had a human father, and He had a sinful nature comparable to that father, and being sintul, He would not be able to be the world's redeemer. Man cannot save man even as the Scriptures declare. "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God" (Ez. 14:14).

> The truth of the virgin birth of the Saviour is essential to a full Gospel. Unless Jesus was born of the virgin Mary as is taught in the Bible, then the world stands hopeless at this hour for it does not have an adequate Saviour. The Christ who reached down and saved this poor sinner was none less than God of very God and it took such a One to God in my behalf. Let us never

Another important question is,

IS IT MYSTICAL?

Without hesitation we answer that the virgin birth of our Lord was mystical. Nowhere are we told to understand the mysteries involved in this miracle, but we are to believe it and to rejoice in the fact of it and its far-

our Lord's birth because he cannot understand all that is involved in it? There are hundreds of God, thought it not robbery of things in nature we cannot five quotations in the book of understand, yet we accept them as historic facts. Who can understand or explain the tides of the ocean? This and many other features in nature will ever remain locked in mystery, yet we do not turn from them because of passage utterly unintelligible. this. Matthew wrote, "Now the birth of Jesus Christ was on this wise . ." (Matt. 1:18), which statement, in itself, indicates a supernatural element is involved. Let us keep in mind that Christianity not only begins with a miracle, but it continues in one and ends in the mystical. We read further in this first Gospel how the angel said of Mary "... for of this world are the virginity that which is conceived in her of Mary and her child bearing, is of the Holy Ghost." (Matt. and likewise also the death of 1:20). Anything with which the our Lord — three mysteries of Spirit of God has to do is mystical and supernatural in character. In the case of our Lord's God." In his letters to the Smyrnnever dreamed of. Altogether un- our Lord's birth and a very sin- birth, the Holy Spirit imparted eans, he wrote, "I am firmly perexpectedly, my salary was in- gular thing if other New Testa- life and used the virgin to form suaded as touching our Lord, that creased. I have not the space ment writers dealt with it as the body "wherefore, when he He is truly of the race of David (Continued on page 4,

cometh into the world, he saith, according to the flesh, Sacrifice and offering thou of God by the divine wouldest not, but a body hast power, truly born of a vi thou prepared me" (Heb. 10:5). baptized by John." These Jesus Christ was both Son of Man a few of many which and Son of God, human and di- quoted. The truth of the vine, both natures being perfect- birth is believable becaus ly blended within the confines in with the divine so of one body.

The fourth question for con- of our Lord. sideration is,

IS IT BELIEVABLE?

A man said to me one day, "I am a thinking man, therefore 1 ing of the practical rai cannot accept the story of the the abstract. They desire virgin birth of Christ." Since what bearing a truth su Jesus was a thinking man, I ask, virgin birth has upon "Did He believe it?" I do not ing, and it is right " recall any passage in the four should ask such a q Gospels where His words are re- know of no more pract coraed that He spoke directly of revealed upon the sac His virgin birth, and it is per- than this. We can rea fectly fitting that He should have preciate the practical " remained silent concerning it. the truth of Christ's 2 The revelation of it was left to and of His resurrection His heavenly Father. Neverthe- grave. And it is not di less, He constantly referred to understand the practical His pre-incarnate existence and ter of His second advent His heavenly origin. The teach- in is the practical everyd the same time respect the virgin 'ing of His eternality was defin- of the Virgin birth? itely predicated upon such an event as the virgin birth.

On one occasion the Saviour said, "And the Father himself, shall bring forth a son, which hath sent me, hath borne witness of me . . ." (John 5:37). No one can read the sixth chapter of John without being profoundly impressed with the oftrepeated statement that He was the true bread which cometh down from heaven. In this same chapter He stated, "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me" (John 6:57). A little further on we read again, "Ye are from beneath; I am from above: ye are of this world; I am not of this world" (John 8:23). Such a statement as this is ridiculous without a knowledge of the supernatural birth of our Lord. While Jesus was a dutiful Son, He laid little stress on His human parentage. He was never disrespectful but ever was deeply conscious that He was sent from its problems will be so the presence of His heavenly Father and was on an heavenly mission.

Some have asked if Paul believed in the virgin birth, and if he did, why did he not mention it in his epistles? We would like to ask those who doubt Paul's knowledge of the virgin birth of the Lord to explain the meaning of Gal. 4:4 aside from an understanding of it. The passage reads, "But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law." The great apostle to the Gentiles was fully conversant with the pre-incarnate existence of the Son of God and every great doctrine pertaining to salvation which he propounded in his epistles is predicated upon the truth of the virgin birth.

Writing to the Philippian Church, Paul spoke of the des-Why should any one object to cent of Christ and among His seven steps downward he men-tions, "Who, being in the form to be equal with God: but made himself of no reputation and took upon himself the form of a servant, and was made in the likeness of men" (Phil. 2:6-7). To reject the truth of the virgin birth of Jesus is to render this Everywhere Paul made allowance for this grand truth though he did not mention it by name. The early church fathers believed it and regarded it as an essential part of the faith of the church. Ignatius, Bishop of Antioch early in the second century. in his epistles speaks emphatically of it. To the Ephesians he wrote, "Hidden from the princes open proclamation, the which were wrought in the silence of

things pertaining to the

Our final question is, IS IT PRACTICAL

In these days people a

This is brought out as b was told to Joseph, virgin shall be with shall call his name which being interpreted with us" (Matt. 1:23) the false religions of have the underlying p of making gods out of in the truth of the incar see how God was made the end that we might know Him. Nothing more assuring to the man than to know that with us." He is not 50 that He cannot be found person of His Son, He cal with us.

As this story was un Mary it revealed that to have a king some di and the Lord God shall b the throne of his father (Luke 1:32). The Worl in desperate need of Ruler, and when He do

Appreciated ¹⁴

We love to see the tr ing in through TBE. We messages on the Sover God, which seem impl hear in the churches to impossible, it seems, church here that will the truth. We are send check to use as needed that God will bless in there in sending forth and lay it on many heart in this great work.

-Gordon Tincl

One must not only sermon with his voice; also preach it with his



ity to baptize. This is the thi reason of all. Four necessary to Scriptural as follows: (1) A proper candid

baptism — a truly saved (2) A proper motive tism — obedience to Chi to aid in salvation. (3) A proper form of - immersion in water. (4) A proper authorit Scriptural church - the that Jesus built." Neither of these can be ing, if baptism is to be anything at all. Jesus gave the ordin baptism to the church, Himself established, and the He promised perpetuity Matt. 28:19-20). Eviden did not give baptism

disciples as individuals, them in corporate cap constituting an institution would exist until the end age. Why do we say the cause Jesus promised to that institution "unto the

"Reconciliation"

AY 30, 1964

Continued from page one) are three words that I describe how far removed. is from God. The first word afar." Listen:

for the promise is unto you, to your children, and to all are AFAR OFF, even as " as the Lord our God shall -Acts 2:29.

notice that this was the on of Simon Peter on the of Pentecost. As Simon Peter thed, he reminded his audithat they were far removed

doved, this gospel that the ernist has to offer will never wise reach the souls of linsist that we need more soup, soap, and sunshine. I that we need more than a ogical approach to this mat-

ce again:

And came and preached to which were AFAR OFF, and have been such "-Eph. hem that were nigh."-Eph.

notice that the Lord Christ's coming to this was for the purpose that hight preach peace to those Were afar off. Beloved, you ^{ot} just a little ways removed God; you are not just a distance away from the of God. I tell you, every that has never yet been ^{1S} afar off.

ve a remarkable illustrathat. In Luke 18, when harisee and the publican nto the temple to worship, ord of God tells us how the ee stood off by himself, and d himself up into the pres-God. He told the Lord ^{4s} tithe paying, and about ¹⁸ giving. He told the Lord goodness, and his fastabout all the good things He might just as well W sweet I am." Then the God says concerning the

AFAR OFF, would not lift much as his eyes unto but smote upon his saying, God be merciful sinner."-Luke 18:13.

You, beloved, that word ^{s used} in Acts 2:29, Epheand Luke 18:13 helps ealize just how much men loved from God.

her word that shows us we oved from God is the alienated." We find Paul

aving the understanding being ALIENATED the life of God through the that is in them, beof the blindness of their -Eph. 4:18.

know what it is to be Do you know what it alienated from your husyour wife? Do you know as a child, to be alienyour parents? Do you at it is as an individual alienated from a friend? beloved, that is exactly ecisely the spiritual conevery ma outside the

which they had come, and swore allegiance to the United States of America. They had been aliens prior to that time, and by a simple act on their part, they became citizens of the United States, I When I saw those individuals who had become aliens, become citizens of the United States, I thought to myself, that is exactly the status of every man who knows Jesus Christ as his Saviour. We were alienated from God, but now we have sworn our allegiance to Him.

There is a third word which tells us how far removed we are from God and that is the word 'separate," for every individual outside of Jesus Christ is separated from God. We read:

"But your iniquities have SEP-ARATED between you and your God, and your sins have hid his face from you, that he will not hear."—Isa. 59:2.

What is it that separates us, beloved? It is the iniquities, it is the sins, it is the immoralities, it is the things in our lives that are wrong and contrary to the Bible. These things have separated us from God.

If you will go back to the third chapter of Genesis, you will find the story of how Adam and Eve sinned, and how they were banished from the Garden of Eden. The Word of God tells us that when God banished them, He put a flaming sword at the east of the Garden of Eden, as He drove them out of the garden. Listen:

"So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."-Gen. 3:24.

Up to that time the sweetest music that had ever fallen upon the ears of Adam was the voice of God. I can see Adam and Eve in the cool of the day, how they would run to have fellowship with God; how, when God came down to walk with them in the Garden of Eden, these two would run to be in His presence. Now, beloved, we find them hiding from God. We find them dressed for the first time. We find them wearing clothes. We find them now wearing fig leaf garments. What are they doing? They are hiding, or at least trying to hide, from God. The voice of God was the sweetest music they ever heard, but now they hide from Him because they are separated from God.

I say, beloved, these three words, "afar," "alienated," and "separated," tell us how far removed from God every lost sinner is.

II.

GOD RECONCILES US TO HIMSELF THROUGH THE LORD JESUS CHRIST.

that can be given. I know there realm of religion who give you varied answers as to how you can be reconciled to God. Some some would tell you to be bap-tized; some would tell you to turn merciful and faithful high priest over a new leaf; and some would tell you to quit your meanness. However, there is just one way that a man can become reconciled to God, and that is, that God reconciles us to Himself through the Lord Jesus Christ. Listen:

Listen again:

or things in heaven. And you, CILED in the body of his flesh 1:20-22

I, who were afar off, alienated, cile each of the elect unto God. and separated, were brought back to God? Isn't it remarkable that God desired that you and I My text asks the question, should be holy, and unblameable, "Wherewith should he reconcile and unreprovable, and that He himself unto God?"" Beloved, desired it to such an extent that are many individuals in the God, through the body of His and Gentiles, for he says: Son?

We read:

merciful and faithful high priest 2:17.

"And having made peace and have a new one delivered to through the blood of his cross, you every year and have a new by him to reconcile all things car to use-if you are able to unto himself; by him, I say, do so, then you are in the same whether they be things in earth, class as the President of the United States and the Governor that were sometime alienated and of Kentucky. But God isn't conenemies in your mind by wicked cerned about His elect being recworks, yet now hath he RECON- onciled unto Himself, and there the Memorial Supper, and I see is only one way this can be through death, to present you brought about. He is concerned holy and unblameable and un- about His elect being reconciled reproveable in his sight." - Col. unto Himself, and there is only one way this can be brought Isn't it a blessing to know that about, and that is through the it was through the body of the body of Jesus Christ, for He went Lord Jesus Christ that you and to the cross of Calvary to recon-

III.

JEWS AND GENTILES ARE RECONCILED IN THE SAME MANNER.

The Apostle Paul makes it there is but one correct answer He sent His only begotten Son clear that there is no difference to this world to reconcile us to as to reconciliation for the Jews

"And that he might RECON-CILE BOTH unto God in one "Wherefore in all things it be- body by the cross, having slain

God is interested in presenting

a month rental on an automobile, who was going to fulfill the symbol of the sacrifice. I tell you, beloved, every Jew was saved, not by the sacrifice itself, but because he looked down the avenues of time to the coming of Jesus Christ who would die for his sins, to reconcile him back to God.

I come tonight as a Gentile to the bread broken and the wine poured. I look upon this and I realize that this is an emblem of the body broken and the blood that was spilled by the Lord Jesus Christ. As I look at this, and as I partake of this, I am not saved by the Lord's Supper, but it helps me to look back 2,000 years ago when He died for my sins whereby I was saved.

In the Old Testament the Jew looked forward to that death at Calvary; in this day, we look back to Calvary. The Jew looked at His sacrifice and saw Calvary in the sacrifice; you and I look at the elements of the Lord's Supper and see the sacrifice of Jesus Christ on Calvary's mountain.

My brother, my sister, every would tell you to join the church, hoved him to be made like unto the enmity thereby."-Eph. 2:16. Jew that goes to Heaven, and every Gentile that goes to Heav-



FAR TOO MANY OF US

Us Christ, for he is alien-Almighty God. Listen: at that time ye were Christ, being ALIENS commonwealth of Israel, angers from the covenants having no hope, and God in the world."-Eph.

noticed many times about the first of January e Government places a noall the papers, and in bost office in America, they demand that all orn residents in the United register their residence on a certain date. I have ought how that individual when he goes into the ^e registers his residence he must feel to realize that a citizen of this coun-

"For if, when we were enemies, we were reconciled to God by the death of his Son."-Rom. 5:10.

There is just one way that a man can ever be reconciled to God, and that is by the death of the Son of God, the Lord Jesus Christ.

Notice again:

"To wit, that God was in Christ, the to secure the form on RECONCILING THE WORLD UNTO HIMSELF, not imputing their trespasses unto them; and hath committed unto us the word that he is an alien to of reconciliation."—II Cor. 5:19.

Thank God, God did not imindividuals from various God did not impute to you your stand up before authori- trespasses, but rather He imputmounced the country from Himself through the Lord Jesus.

Doesn't it thrill your heart to cross of Christ. know that Jesus Christ didn't come into this world to make it our business is the same as Jesus -we are to make the world a better place in which to live. I tell you, beloved, the Lord Jesus Christ didn't come for that purpose. Rather, He came to reconcile the people of the Lord unto God.

Beloved, it thrills my heart just whether you use ten cent store artillery or whether you use 1847

the elect among the Jews to Him- en, will go there on exactly the in things pertaining to God, TO self, and God is interested in the same basis-because we are re-MAKE RECONCILIATION for elect Gentiles. God just has one deemed and reconciled back to the sins of the people." - Heb. way whereby both are reconcil- God through the death of His ed to Him, and that is by the Son.

dual sometime ago who said that 'Adam and Eve were put out of a better place? Every once in God had a dozen plans for sal- the Garden of Eden, God had but awhile I hear someone say that vation down through the years, one way of salvation. There was and he enumerated a number of these plans. Beloved, that indi- put upon that guilty pairvidual was strangely ignorant of the meaning of Ephesians 2:16, skin of the animal that God for God has never had but one plan of reconciliation, and that is animal, died. That looked forthe Lord Jesus Christ. It is the same plan for Jew and Gentile.

Suppose tonight I take the poto know this. God isn't concerned sition of a Jew. I go back and plan for Jew and for Gentile. stand as the Jew did at the time and that is that we are reconciled of the offering of his sacrifice in to God through the death of Rogers silverware. God isn't con- the Old Testament. As I look at Jesus Christ. cerned about the style of your that sacrifice as a Jew, I see not clothes. God isn't concerned about the sacrificed animal, dying parthe kind of automobile you have. ticularly, but I see that sacrifice Thank God, God did not in- the kind of automobile you have. detaining a of the Lord Jesus pay \$750.00 a month rental price Christ. Every Jew looked upon for an automobile like the Gov- his sacrifice upon the brazen alt-Catlettsburg, Ky., to take ed them to Jesus Christ, and God ernor of Kentucky and the Presi- ar, and saw in it a type of the of the United States do, coming Son of God, who was of allegiance whereby has thus reconciled His elect to dent of the United States do. coming Son of God, who was makes no difference when they Now if you are able to pay \$750 going to fulfill His typology- (Continued on page 4, column 1

I tell you, we have never had I was talking with an indivi- but one way of salvation. When a lamb slain and clothes were clothes that were made out of the killed. An animal, an innocent ward to the coming of Christ. From that time down to this, there has never been but one

IV.

GOD HAS A TIME APPOINT-ED TO FINISH THE WORK OF RECONCILIATION.

Some people start out to do a day's work, and seemingly it

ABRAHAM LINCOLN ONCE SAID

"If I were to try to read, much less answer, all the attacks made on me, this shop might as well be closed for any other business. I do the best I know how-the best I can, and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference."

"Reconciliation"

(Continued from page three) begin or stop. I have seen folk CONCILIATION. that seemingly thought they dividuals start out at 2:00 in the ten: afternoon and try to accomplish a day's work. Beloved, God has who hath reconciled us to hima time set in which He is going to accomplish and finish the work of reconciliation. The Word RECONCILIATION; To wit, that of God declares He has a time set for its completion. Listen:

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make RECONCILIATION for iniquity."-Dan. 9:24.

I'll not take time to offer an explanation of these various expressions. However, I'll just say 20. this: whatever those seventy weeks may refer to, it simply means that in those seventy weeks God is going to do His work, and among other things, make reconciliation for iniquity. He has a time set for everything that He does.

of the Bible is a God that just the word of reconciliation. You lets things take place of their and I have the Word, and God own accord? Oh, no, beloved, the hath given to us the Word that God that we are talking about, the God who makes reconciliation through Jesus Christ for those who are afar off, alienated, and separated from God - that God has a time for everything, and all is working according to His time. We read:

"A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up; A time to weep, and a time to laugh; a time to mourn, and a time to dance; A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; A time to get, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak: A time to love, and a time to hate; a time of war, and a time of peace." — Eccl. 3:2-8.

I tell you, beloved, we are serving a God who has everything under control, and everything is running as smoothly as gears meshed together.

I have stood and looked at the large wheels on our big Duplex printing press as THE BAPTIST

WE HAVE A WORK OF RE. gift." - Mt. 5:24.

We as individuals have a work could start out at noontime and of reconciliation — that is, we do a day's work. I have seen in- are to reconcile men to God. Lis-

> "And all things are of God, self by Jesus Chrisi, and hath given to us the MINISTRY OF God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, BE YE RECON-CILED TO GOD." — II Cor. 5:18-

Did you ever realize what a tremendous task evolves itself upon you as a child of God - a task that God has given to us? While I refer to it as the work of reconciliation, really God also speaks of it as the word of reconciliation. He does not call it Do you believe that the God the work of reconciliation, but we might use it whereby that men might be reconciled to God. There is not a hint in the Bible that men will ever be reconciled to God by a mourner's bench. There is not a hint that men will be reconciled to God by a baptistry. There is not a hint that men will be reconciled by joining a church, or by taking the Lord's Supper, or by turning over a new leaf, or by keeping the Ten Commandments. There is not a word in the Bible that a man will be reconciled to God if he does the best he can in the light of the Golden Rule. I tell you, beloved, we have here in the Bible, the Word of reconciliation; for men are reconciled to God through Jesus Christ by the Word which tells of the Lord Jesus Christ.

Beloved layman, if you have a pastor that preaches the Word of God, when you go home tonight, get down on your knees, and thank God for your pastor who preaches the Word whereby that men come to know Jesus, and thus are reconciled to God.

Preacher friend, when you stand in the pulpit, may you ever remember that your task is not and every individual, humanly to entertain and amuse, but that your task is far more serious than walking in fellowship with me., anything which pertains to this world — it is the giving of the to the church at Philippi, he said: word of reconciliation.

ER, and then come and offer thy

Here is a text that says that there is something more important than bringing your tithe to the Lord. I think everybody here, who knows me at all, knows that I stress the matter of tithing. I just don't believe there will be a single individual in the Bride of Christ who fails to honor God with his giving. I stress tithing; believe in it strongly. However, there is something that is more important than tithing.

Suppose tomorrow you start to make your offering and it dawns upon you that you are out of fellowship with one of your brethren. You are to leave your gift before the altar and go your way; be reconciled to your broth-er, and then come and offer your gift.

Isn't it strange how it is so much easier to bring your tithe than it is to be reconciled to your brethren? Isn't it strange how easy it is for us to come to the place where we don't have fellowship with each other, and it is so much easier to go to church, and it is so much easier to bring the tithe, than to be in fellowship? Beloved, it is so much easier to do anything else than it is to be reconciled unto each other.

Listen again:

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." - Mt. 18:15-17.

Why did the Lord Jesus Christ give this rule to His church? Why was it that so early in the ministry of the church our Lord laid down this rule of reconciliation for church members? I'll tell you why. Our Lord knows humanity. Our Lord knows human nature. Our Lord knows human frailty. Our Lord knew how easy it was going to be for us to get to the position where we needed to be reconciled one to another. I tell you, beloved, after all He has done for me, I ought to seek to be reconciled to any,

ago that a man became grievi- rejoicing because you have ously offended at me about a reconciled to God. May very small thing that happened in my life. I think that my disposition and my peculiarities and eccentricities are just a little bit more than the average person has, and I think I have the ability to make more people mad, and to offend more people than any other creature in the whole wide world. I plead guilty to the fact of my own temperment and my own lack of ability to live infallibly. This individual however, became offended, I think, without a cause. I judge that he thought he had a cause. I went to him to seek to be reconciled, for I don't want to be out of fellowship with anybody. I offered him my hand, and I can see him now as he struck my hand away from him. As to the outcome, he has been pushing daisies through the ground for a long time. The church of which he was a member, that he succeeded in influencing to follow him, has grovelled in the dust spiritually from that time on. I'll tell you, beloved, in my personal opinion, that church will never prosper nor progress until there is a reconciliation.

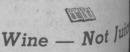
Several years ago, we sent a missionary to Brazil. God in Heaven knows that if ever a man were treated royally, that man was. All of a sudden he said that he wanted to come home. We sent him the necessary money which would have paid for his boat passage, but he wrote back and said to send \$300 more, that it vas necessary to come by plane. didn't want to ask the church to raise more, so I borrowed the \$300 at the bank. I drove to Miami, Florida, at my own expense, picked him and his family up, and brought them back home where they stayed for two weeks' time. Then he said that he was going to visit his wife's people and that he would be back in a few days, and he would see me, and we would make plans about his work as he was going to continue as a missionary under our church. About a week or ten days passed by when my girls said that they had seen him in town. I said, "You must be mistaken. You know if he is in town, he would be here at our house." They insisted he was in town. When Sunday came, I learned that he was in town, with a group of people who had been disfellowshipped from our church.

Yes, Jesus had His Judas, the United States had its Benedict Arnold, Julius Ceasar had his Brutus, and I had this ex-missionary. I went to him for reconciliation. The Bible says that if your brother has ought against you, go to him. Seemingly, he had aught against me, because he had started his work with an opposite group. I went to him for a reconciliation and offered him my hand. He refused to shake hands. He spurned any idea of reconciliation.

What can be done? The Word of God says, "Let him be unto thee as an heathen man and a publican." What can be done then by way of a reconciliation? Wait

out of this place pray God will give you grace you can speak a word o ciliation to some lost sinn God enable you to be re to anyone else with wh have not been in fellows

Oh, may it please God to add His blessing on you to Cr



(Continued from page year. Grape juice could l been used at that time there was no grape juice season of the year. The on there was grape juice wa fall when the grapes were ed and crushed. The gr fermented and became that is the way it was ke Pasteur (1822-1835) a Fre entist, discovered the m "a p Pasteurization vised by Pasteur for p checking ferment or fluids, such as wine, m So churches could not grape juice for the Lord (except in the fall grapes were crushed) if wanted to, until the last after the time of Pastel

The eleventh chapter Corinthians makes it plain that the church used wine (I Cor. 11:2. FU some got drunk. grape juice does not P pure sinless blood of cause grape juice has it and leaven is a typ But when the grape ments, then the impu fermented out and which is now free from pictures the pure sinle of Christ.

Some few years ago began to build an over the basement and when the old pulp was torn out the pasto old bottle partly filled juice that had been us Lord's Supper in time this bottle was a lump about the size of an egg picture the sinless Christ? Of course not down to this: It is all of whether or not one to take the Word of sentiment.-Reprint fro

> morn einere Baptism

(Continued from p the age." Individuals - but the church He st continued and will through this age.

Human founded instit not have authority to a the ordinances, and au tremendously important emphasize this with ^{sol} trations:

1. Suppose some one arrest you, but stated had no authority for suc you willingly submit? 2. Suppose you tried into another country

EXAMINER is being printed, and I see those big wheels, 4 feet in diameter, roll around, every cog edging together perfectly. Just as those cogs work together per-fectly, so God is working out everything according to the plans and purposes He Himself made even before the foundation of the world. You can be certain of one thing, when it comes to this matter of reconciliation, God has a time appointed in which to finish the work of reconciliation. When those seventy weeks are finished, reconciliation will be finished. You can be certain that when God's time comes for the last Jew to be saved, he will be saved. You can be certain that when the time comes for the last Gentile to be garnered in, he will be garnered in. You can be certain of one thing, that every Jew and every Gentile in this world whom God elected unto salvation before the foundation of the world, will be gathered unto the Lord before the time God has set to finish the work of reconciliation.

VI

ONCILED TO ONE ANOTHER.

Beloved, if God has done all reconciled to your brother? Since you were afar off, and alienated. and separated from God, and God sent Jesus Christ into this world that the death of His Son at Calvary might reconcile you back to of the lady members of the Him, and since He has reconciled both Jew and Gentile in this falling out, and Paul said in submanner for the past 6,000 years, and since He has set a time in which He is going to finish His yokefellow, to help those women task of reconciliation, and since He has given to us the word of Help them to be reconciled. Help reconciliation, in view of all this them to have fellowship one with that God has done for us, I ask, another. oughtn't we seek to be reconciled to one another?

We read:

"Leave there thy gift before

possible, that is if he is no longer

When the Apostle Paul wrote

'I beseech Euodias, and beseech Syntyche, that they be of the SAME MIND in the Lord. YOU AND I SHOULD BE REC- And I intreat thee also, true yokefellow, HELP THOSE WOM-EN which laboured with me in this for you, shouldn't you be the gospel, with Clement also, and with other my fellow labourers, whose names are in the book of life." - Phil 4:2, 3.

What is Paul saying? Simply this: Euodias and Syntyche, two church at Philippi had had a stance, I not only beseech them, but I also beseech thee, true help them to get back together.

will bless an individual, a lay- us to Himself through His Son. man, a pastor, nor a church member who spurns, and will not the altar, and go thy way: first be have, and does not seek recon-

until the judgment bar of God. Then God will settle the matter. You know, beloved, there's going to be more problems ironed out at the judgment bar of God than there will be ironed out here in this life. Some of them are too big for us. I insist, if it is humanly possible, if you are out of fellowship with anyone, be reconciled, for it is the most important part of your walk of life. yet if this is impossible, commit it to God for settlement at the judgment.

May I take a moment's time to say that the past week we had a season of upset fellowship in our church. It was the first time in nine years since our church started that we have had the slightest breach of fellowship. However God worked it out. God solved the problem. When a pastor and church is willing to commit their way to the Lord, God will reconcile us to one another, I just don't believe that God just the same as God reconciles

Conclusion

RECONCILED TO THY BROTH- ciliation. I remember some years may go out of these church doors and he has been dead for

passport that some one terfeited — would it do 3. What is the differt tween counterfeit mon genuine money? The m ference is that genuine is issued by the authorit government — the othe Authority is everything case.

Therefore authority ant. No less important the matter of the admin of the ordinances. Only New Testament church right to baptize. A minis not have authority to ad baptism "on his own."



Wouldn't Want

(Continued from page horror. "That would neve do," they said.

The man who had me suggestion smiled. "That's you couldn't get him anyt Might it please God that you talking about the Apost